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## Over the Nuts and Wine

her (charming as she is), yet people who live in Northern climates are like Memnon's pillar, which resounded when the sun's first rays greeted it after a long night. After a long, severe winter, faith rises triumphant over experience, and welcomes joyousty the first mild day, twitter of bird, swell of bud, feel of comfort and pleasure outdoors that reaches her. "compliments of spring." We feel that we were all born to be happy; and bewere all born to be happy; and be-to come into our own with "the ome all the more because of a set uz back on winter's lap, if is tragically g in a comfortable house and inadequate. running low, like the family purse.

lping them to bear the severest of winter-spring. When patiblack, and like them he is obliged to

Keats speaks: "With which the heart of Delty doth case itself." In His image were we made; and we are not naturally wax figures, and wooden to-bacconists' Indians—selfish, deaf, blind, deaf (in what some people call "life") while there is a heart near us breaking-a soul suffocating and despairing under its burdens, griefs, cares, and the pain and puzzle of it all; a body worn out with fatigue and privation and distress. If we can give nothing else we can give sympathy, kindness and our prayers. Unselfish prayers are always heard and blessed. Do you remember Adelaide Proctor's poem or the "Begger's Prayer"? The gifted priest preaches to an immense congregation a sermon so eloquent that they are moved to tears, and returning to the altar gives thanks for his power over his people. Just then an angel appears and says to him: "It was not you who did that. It was the prayer of the blind beggar under the stair." No one can know here the full value and effect of every prayer. "Prayer moves the arm that moves the world," and the business man, the millionaire, the friend, can supplement it by giving own time, service and money. set white metal and green paper before right by your side, perhaps put in your that you may have the privilege and blessing of helping him, is not to know values at all; it is the worst sort of business instinct not to know value of your own soul; y .. r duties; your rights. To be even a copper penny, stamped at the royal mint with God's image and superscription, means a great, great deal. And He has His twenty dollar gold pieces, too. Heaven he praised! The widow of Scripture who gave her mite was one of them The helping hands that the poor stretch out to each other are beautiful hands! They can't afford trained nurses when

they are sick-often not doctors nor

clare that spring is here, and though tive or friend their work must be done we know the jade far too well to trust as usual next day. If they bury one her (charming as she is), yet people they must stint themselves for months

certainty that any day back on winter's lap, if comfortable house—and inadequate. One wit said of it that cause they couldn't help themselves our generous confidence, our love of was one man who passionately loved nature, our faith, our trust. It is the music, but couldn't afford to buy a piano. Mr. Childs sent him one-a good sick among the unemployed and one, too; not a second-hand, wheezy unfortunate, and as Dr. Bagby has asthmatic sort of sideboard. Another delightfully said: "If I were a million- man had a long illness, Mr. Childs paid his doctors' bills, bought his medicines, ordered from a fine restaurant own cellar, and then sent him abroad

month in search of employment to support his family and himself without did not delight to do anything he success, and his black hat looks alone asked. He was always helping people. black, and like them he is obliged to staff. He said that "as a mere business be out from sunrise to sunset, out of investment, he wondered that people money, health, cheerfulness, happiness, didn't try kindness and appreciation". joy except the love of the little that his people never left him to betfamily that hounds him on, spring is ter themselves, or left him shorthanded family that hounds him on, spring is ter themselves, or lett him shorthanded the very drearlest of all the seasons, at busy seasons, or neglected his interest is a wonderful thing to think that rich men brush by him every day, and only notice the hole in his overcoat, that he "had been repaid a thousand only notice the hole in his overcoat." though shrouds have no pockets, and fold for the little he had done by the "we brought nothing into this world affectionate good-will and respect he and can carry nothing out." Would had received in return." You see, he we not have something to take with thought it "little" no one cise did. us, that would lie warm even in our sir Titus Salt, in England, and Sir cold graves, if we had taken such an Peter Coates, one an operator in mines, cold graves, if we had taken such an Peter Coates, one an operator in mines, one heartily by the hand, saying: "I'll the other a manufacturer, were just such men. The Queen gave each of for you, help you to pay accumulated bills, to keep the wolf from the floor, the property of the nation for unselfsh goodto keep your home from shipwreck cheer up, old man! I know you've had a hard time of it here lately. But a hard time of it here lately. But and justice, reasonable hours for work, you've got friends." (We all need them, one way or the other, from our first baby shrick to our last dying sigh.) "Come along with me." Then the nearest restaurant and a good dinner, and talk the thing over, and find out why God made so many of us, and set us near each other in the same of their people," and the tide of their business rese ever higher and higher, because they had no discon-These are the acts of love of which tented people around them to go on higher, because they had no disconstrikes, break machinery, revolt from oppressive regulations and unjust laws

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hair root is not properly supplied with nourishment. roots and shment that they need, but lack. This lack of nourish-

Dull, faded

and lifeless hair exists

ment is in nearly every case due to dandruff germs which greedily devour the natural nourshment intended for the hair.

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themselves as workmen. They remem-bered the man, the "missus," the chil-dren, the home, the accident, the old age, of others when they became wealthy, instead of forgetting them and kicking down the ladder and despising the honest, faithful labor that had lifted them up to wealth and rank Both built cottages, added gardens, laid out parks, constructed shallow ship-ponds for children, put up libraries, theatres, chapels—did as they would have liked to be done by—and a golden

goodness! To squeeze out of a human being every particle of health, life, hope. work, as if he were an orange, and too often the rule among employers; resent illness and death as quite claims or friendly ones; no pursuits that interest him; no pastimes, no holdays (with salary), no anything, but grind, grind, would wear out a paving stone and kill a thousand cats! It is the great stupidity, wickedness and injustice of a number of respectamen, who would be amazed to hear hemselves described as anything but pillars of society, the church and com-merce. Sometimes this is the greed

pillars of society, the church and commerce. Sometimes this is the greed of gain, but oftener it is a lack of imaginative insight.

It would be a good thing if every man who is an employer did for a considerable period the work of every employe he had. He would then know what he was about when he began to give orders, apportion work and give rewards. Labor and capital to be effective must not be two, but one; and a turn at the grindstone, the whetstene, behind the counter, at the desk at the sewing machine, lying on his hack in the water picking out coal tenhours a day, cyster dredging in win ter, wharf work in the dog days, would open the eyes and soften the hearts of many a captain of the people's industry: In the engine room of a steamer and at the Pittsburg furnaces, codishing off the Newfoundland banks in January, he would learn what heat and cold mean. Confined in a stuffy office for years, leaning over ledgers full of countless rows of figures, with no view but a brick wall and some cats, he would learn what a country holiday means to a man and blush to office for years, leaning over ledgers full of countless rows of figures, with no view but a brick wall and some cats, he would learn what a country holiday means to a man and blush to make him take it as if it were a crime and at his own expense. Kent on the treadmill, with a nasty snuh for even asking to get off, when perhaps his wife was dying or his child born, he would learn that a human being must be considerate and humane no matter how a system ("the business") presses, or time, or anything else, and that he is responsible to God for the way he manages both employers and business—If the only "business" he sees is his own profit he deserves at fall ignominiously. Fortunately, we have a large body of employers hat his rich, open-handed, open-hearted, liberal-minded country of ours, who, if they do not measure up to men like Mr. Childs, Sir Titus Salt and Sir Peter Coates, are yet men who have the interest of their employes enough at leart not to be either unjust or unkind to them. Often they are really kind and considerate; sometimes wise enough to be generous when "the pinch" comes; they never load a camel till it drops, and are at worst just and civil. Many Jewish merchants are "true Israelites," like their own Sir Moses Monteflore, who was noted for his scrupulous exactness in business when they needed a friend, his generous and noble use of the money he made. He and Baron Hirsh were both men of Mr. Childs's pattern—men whose genius for making money was joined with the far more rare faculty of spending it with splendid intelligence and generosity. In New York and Savannah there are quite a number of Hebrews who stand high in those communities along these lines—doubtless they exist in all our large cities: only they are not as numerous as in those two seaports, with their immense trade.

Society's Lept.

It is of interest—at least one feels a disgusted recognition of a disgusting hypocrisy and loathsome lack of rever-

those two seaports, with their immense trade.

Society's Lent.

It is of interest—at least one feels a disgusted recognition of a disgusting hypocrisy and loathsome lack of reverent feeling to read that "Mrs. Pember ton Smithers-Smithers is about to give a luncheon of twenty-five covers in which mauve gowns will be de rigueur, and violets and heliotrope the color scheme of a very brilliant affair, toned down to a quiet key, out of compliment to the season of Lent." This impious and shameful proceeding does not altogether represent "society." but it is certainly true that as "a compliment" from Mrs. Smithers-Smithers to Deity it has evidently impressed Jenkins immensely. It is also true that society can't stand quiet at all; hates fasting; abhors penitence: is by no means devoted to reading the Bible, attending services and praying the great and beautiful prayers of the season for "absolution and release" (or indeed the smallest at any season); eschews sackcloth and ashes, and apparently Mrs. Smithers has not heard that while a person is at liberty to have the privilege of keeping reverently loyally and gratefully the holy memorial of the Divine Love at its greatest. Or at liberty to refrain from doing so (if there is a heart on earth that is not warmed by the thought of so much love and such suffering for us), that "God is not mocked"; nor that "God is love," such Lent-keeping a gross insult—a terrible blasphemy.

There have always been such people in the world. The Hebrew Prophet Jeremiah bids them "be horribly afraid," and tells them that "they have changed their glory for that which doth not profit." Vanity of vanities, instead of the fountain of

A people around them to go on es, break machinery, revolt from es, break machinery, revolt from essive regulations and unjust laws

IOFIOUS Harrisan Sage puts the radiance of suninto hair, and women who use it arly are sure to have fascinating it makes hair grow profusely; yet silky and

heavens above be black."

Differences.

There are many Christian bodies, strange to say, who do not believe in keeping Lent at all. They are supposed to keep it all the time, as the angels and martyrs and saints do. But surely a particular time to do anything is better than any time, which is and to resolve list! into pertine surely a particular time to do anything is better than any time, which is apt to resolve itself into no time at ali. But if the season meant remembering some great earthly benefactor or some dear earthly relative, instead of the Lord and the supreme act of God toward man (and those least respected and valued among men, above all, too), would they naturally feel in the same way about it? No, indeed! Every heart has its own calendar—its sacred days of mourning and rejoicing, of which the world is ignorant, and toward which indifferent; but the great days of Christendom are for all Christians, and all Christians should keep them, and will, when the divisions and schisms and quarrels and arguments that have separated those bodies have died out, as they are rapidly doing. When the terrific controversial battle of Worms was being fought by 300 reformers who attacked creeds, dogmas, councils, orders, articles, with a perfect fury of violence and perfect disagreement, Luther listened for three days to it all, and got such a hezdache from their wrangling and jangling and from trying to understand what they did not believe that he went off to his room in utter disgust to get some peace, saying: "All forms are as the bones to the human body, necessary, but not vital. The marrow of all creeds is love to God and man." The age of perseculous and controversies and autodarfe has passed. Men are more ensecutions and controversies and auto-da-fe has passed. Men are more en-dangered by having no convictions at

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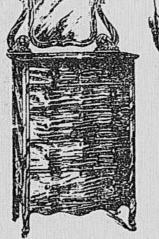
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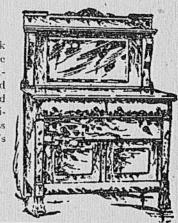
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The Cabbine search and the search an est to Him; in their reverent attitude toward all holy places, people and things, and in the faithful way in which they set their religion first, not last in educating and governing their

all to live by and die for, if necessary, are first rooted in heaven. They bloom with entrancing sweetness on earth. no religion "that will interfere with They return to the place and the Lord from which and whom they came, and they build the whole family of man in an infinite, everlasting network, by myriads of chains, to the Sacred Heart. "The blessed company of all faithful people" is a blessed company indeed here and there, and God is their home

An American lady of my acquaint-ance likewise believed in heroic treat-ment for spoiled children. For many years she lay on her back with spinal trouble, and her sister, who was a years she lay on her back with spinal trouble, and her sister, who was a combination of a feather pillow and a jellyfish, an amiable, silly, weak invertebrate, mismanaged for her the house and children. An operation restored her to health, and she made the acquaintance as it were of her own children. Her daughter of fifteen rebelled most stoutly against the new rules she established, would not sew knit, study, go to school, see after the children, do anything but amuse herself. So one day she quietly told her daughter that she would no longer support her, had her trunk packed and carried downstairs, and advised her to go to an artwork store advertising for clerks and make her own living. Is was kept by a very respectable woman, who was in the plot. The girl earned \$3 a week; slept in a hall bedroom over the store; worked ten hours a day for three months; was advised to make her peace; was left there three more months, and came home a perfect angel—a lamb!

Truly, there are plenty of good, new leaner rules for us all do wate.



